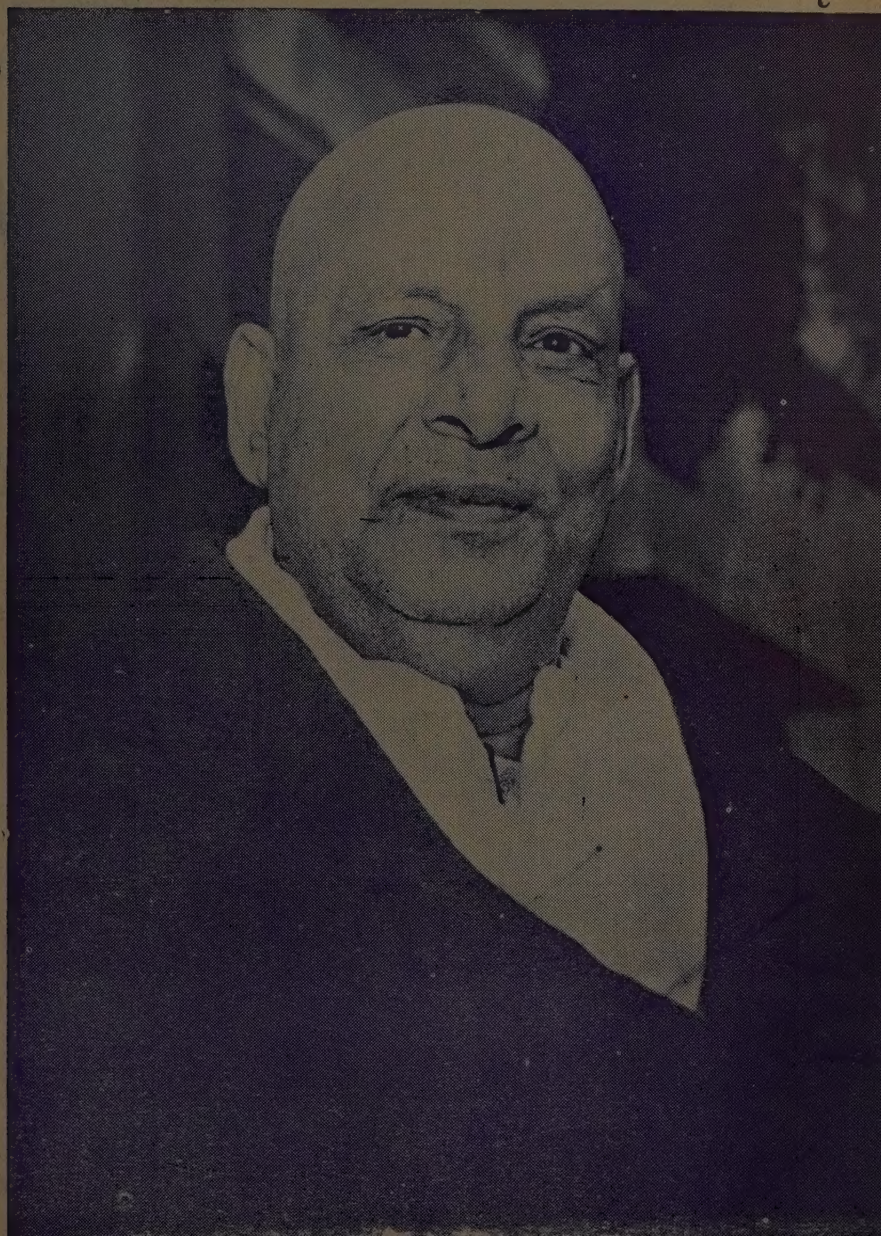


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CONTENTS

	<i>Pages</i>
1. Self-Effort and Destiny	—Dr. B.L. Atreya ... 151
2. Practical Aids to Meditation	—Sri Swami Sivananda ... 152
3. Practice of Meditation	—Sri Swami Sadananda ... 155
4. First Sermon of the Buddha	—Dr. Mohammad Hafiz Syed ... 159
5. Spiritual Ascent	—Sri Swami Sivananda ... 160
6. Kenopanishad	—Sri D.S. Krishnaier ... 161
7. God Alone Is To Be Sought	—Sri Jitendranath Khullar ... 162
8. Vivekachudamani	—Sri Swami Narayananda ... 164
9. Essence of 'Brahma Sutras'	—Sri K.S. Ramaswami Sastri ... 165
10. Swami Sivananda	—Sri Swami Chidananda ... 166
11. Sivananda, the Light of My Heart	—Sri Sivananda Rudrani ... 168
12. Search Within	—Sri Swami Sivananda ... 169
13. Role of the 'Enlightened' Sadhus	—Sri Swami Sivananda ... 171
14. Ashram News and Notes	... 172
15. Publications of the Month	... 173
16. Divine Life Yoga Training School in Australia	... 173
17. Eye-Relief Camps in Saurashtra	... 173
18. Sivananda's Sayings in Danish	... 174

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1st July 1959.

Sri Albert Lewald
Pretoria.

Samadhi or Supremacy is the Supreme attainment. The Yogi enters into the heart of the Absolute. The mind ceases to think of anything. The senses cease functioning.

The bliss of Samadhi cannot be described in words. You will have to experience it yourself.

May love bless you

Sivananda

RELIGIOUS CALENDAR

(SIVANANDANAGAR)

(July 21 to August 20)

JULY

31 Ekadasi

AUGUST

1 Pradosha Puja

4 Amavasya ;
All-Souls Day (local)

11 Tulasidas Jayanti

14 Ekadasi

16 Pradosha Puja

18 Purnima ;
Upakarma ;
Rakshabandhan

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Self-Effort and Destiny

(From "Yoga-Vasishtha," by Dr. B.L. Atreya)

Destiny is nothing but what inevitably happens as the good or bad result of our efforts already put forth.

The attainment of the fruits of our labours is destined, and so it is termed "destiny."

Actions previously done with will and determination and now ready to fructify are our destiny.

Expressions such as "It shall be so" and "It is thus determined," in cases where the results of our efforts are completely and surely predictable, have given rise to the conception of destiny.

Ignorant people have, on the basis of such expressions, come to believe in the reality of fate as a self-subsisting entity, in the same way as one perceives a snake in a rope where there is none.

The real fact is that there is no other destiny than our past efforts, fructifying now in good or bad results.

As one endeavours, so one achieves.

He is a great fool undoubtedly, who relies on fate, or believes that God will throw him capriciously in hell or heaven.

He who believes that there is some other agency which is compelling him to think evil thoughts and to do undesirable acts, and, so, gives up his own effort, which is so palpable, is a very wretched man.

There is none among the brave, the successful, the learned and the wise, who ever waits for destiny.

They who always depend on fate, lose all their merit, wealth and enjoyments. They are, in fact, their own enemies.

The fools who believe that everything is in the hands of destiny are utterly ruined.

There is no other way to bring about the end of all misery than one's own effort.

There is hardly anything in existence which is not attainable through right and earnest effort.

If anybody aspires for anything and proceeds to attempt to achieve it, he shall have it, provided that he does not retrace his steps back on his way.

Through effort alone the wise always come out of dangerous situations, and not through the absurd belief in destiny.

One gets only what he has striven for; nothing is ever achieved by sitting idly.

Everyone is one's own friend or enemy; if one does not save oneself, there is no other to save one.

One should, therefore, learn to be active along the right direction.

The hypothesis of fate is unwarranted, for everywhere we see that activity alone brings about results, and where activity is absent, as in the case of a corpse, no agency of fate is ever

observed to produce anything.

Fate does not do anything; it exists only in imagination.

Apart from being a consolatory contrivance, destiny has no reality of its own.

The efforts already made in some direction (now our destiny) and efforts now being made in a contrary direction oppose each other like two contesting rams; and those (efforts) which are stronger will surely vanquish the others.

One should, therefore, set to overcome his undesirable destiny by having recourse to greater effort with unflinching and strong determination.

There is hardly any doubt that the evils, which are the legacy of the past, can be absolutely destroyed by efforts in the living present.

(For a detailed study on the subject, please refer Dr. Atreya's "Philosophy of Yoga-Vasishtha.")

Practical Aids to Meditation

(Sri Swami Sivananda)

All the great religions of the world proclaim in one voice that there is One God, One Being, who is Eternal, Immortal, full of Bliss, Peace and Cosmic Consciousness. This Being, believe me, is not very far from you. He is quite close to you. He resides in the body-temple of yours, in the innermost recesses of your heart. He is the silent Witness of your mind; He is watching all the activities of your intellect. He is the Supreme Being of the scriptures, so greatly extolled by saints, sages, Yogis, philosophers and prophets. This Being can be realized by all through the practice of Yoga.

REALITY BEHIND APPEARANCES

You know well that any number of zeros has no intrinsic value unless the number *one* is placed before them. Even so, the wealth of the three worlds is nothing, if you do not lead a spiritual life, if you do not try to acquire the spiritual wealth, if you do not strive for Self-realization. You will have to live in the Soul or the Self within. You will have to add Atma-Jnana to the life here. That is the reason why Jesus said: "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you."

THAT THOU ART

You have a vast magazine of power within you. You can influence others. You can radiate joy and peace to millions of people far and near. You can elevate others even from a long distance. You can transmit your powerful, soul-stir-

ring, beneficial thoughts to others, because you are an image of God, nay, you are God Himself—the moment the veil of ignorance is destroyed.

EDUCATION OF THE INNER MAN

This world is a great school. This world is for your education. You can learn several valuable lessons daily. If you are wise enough to utilize all opportunities to the best advantage in the spirit of Yoga, your capacities and will-power will develop to an astonishing degree. You will grow. You will evolve. You will expand. There will be integral development. You will march forward towards the goal. All veils will drop down, one by one. All limitations or barriers will be annihilated. All shackles or fetters will drop away. You will receive more and more of Divine Light, Knowledge, Purity, Peace and Spiritual Strength.

SELF-RELEASE

You are the author of your own fate. You yourself have created it. You yourself are entirely responsible for it. You are the architect of your joys and sorrows. Just as the spider or the silkworm creates a web or cocoon for its own destruction, so also you have created this cage of flesh by your own actions, attractions, repulsions and false egoism. You have become the slave of the flesh, slave of your body and mind, slave of countless desires.

Grieve not! A glorious, brilliant future is awaiting you. Strive to come out of this false cage of illusion right now, this very second. If your attempt is true and sincere, if you endea-

your with all your might to achieve this end, then, by the grace of God, you will drive away these dark clouds of ignorance and shine in your true divine colours, in your pristine glory.

Awaken yourself to the conscious realization of your oneness with the Supreme Self. Think of the Self continuously. Let the struggle be keen. Let your endeavour be sincere. Let your motive be pure. There must be iron discipline, iron determination, iron will, and iron Sadhana or spiritual practice. Then there will be no difficulty in the attainment of the final beatitude.

ASSIMILATION OF TRUTH

Mere intellectual understanding of this will not serve your purpose. You must actually feel your oneness with the Supreme Self and experience it through intuition. You must live this ideal of spiritual life daily. Let your neighbours actually feel you are an entirely changed person. Just as fragrance emanates from the rose, so also a sweet spiritual aroma will waft around you.

Delay not. Tarry not. Waste not a second. You are growing older and older, hour by hour. Three things are rare indeed in this world—a human birth, the longing for liberation and the protecting care of a perfected sage. You have all the three, by the grace of God. Make hay while the sun shines. Go to the Fountainhead of God and drink deep the nectar of Immortality, by systematic practice of meditation.

MEDITATION

Meditation follows concentration. Concentration merges into meditation. Concentration is holding the mind on to some particular object. An unbroken flow of knowledge in that subject is meditation. Meditation opens the door of the mind to intuitive knowledge. It bestows many powers upon you. You can get whatever you want through meditation.

I shall now give you a few practical hints on meditation. I shall guide you in the spiritual path and serve you. But you will have to tread the path yourself.

THE ENVIRONMENT

Have a separate room for meditation. Do not allow anybody to enter the room. Burn in-

cense there. Wash your feet and then enter the room.

Retire into that room or any other quiet place where you do not expect interruption, so that your mind may feel secure and at rest. Of course, the ideal condition cannot always be obtained, in which case you should do the best you can. You should be alone with yourself, in communion with God.

THE TIME

Brahmamuhurta, that is, from 4 a.m. to 5 a.m. is the best period for the practice of meditation. Have another sitting at night from 7 p.m. to 8 p.m.

PREPARATION

Keep a picture of any form of God you like best in the room, or of Jesus, or Buddha, or Om. You can also keep one or two religious books like the *Gita* or the Bible in the room. You can go through one or two pages before you commence meditation, in order to change the thought-current.

Spread a small carpet in front of the picture. Sit in Padmasana or in your favourite meditation posture. Keep the head, neck and trunk in a straight line. Don't bend either forward or backward.

Mentally prostrate to your Guru, Chant Om, three times. Recite a few hymns such as—

Gurur Brahma Gurur Vishnur

Gurur Devo Maheshwarah

Gurur Sakshat Param Brahma

Tasmai Sri Gurave Namah

CONCENTRATION

Close your eyes and concentrate gently at the Trikuti, the space between the eye-brows. Lock the fingers.

Never wrestle with the mind. Don't use any violent efforts at concentration. Relax all the muscles and the nerves. Relax the brain. Gently think of the image of the Lord. Slowly repeat the associated Mantra or name of the Lord. Still the bubbling mind. Silence the thoughts. From time to time, open the eyes and gaze at the picture, to hold concentration.

Make no violent effort to control the mind, but rather allow it to run along for a while, if it

is prone to that, and exhaust its energies. It will take advantage of the opportunity and will jump around like an unchained monkey, at first, until it gradually slows down and looks to you for orders. It may take some time to tame the mind, but each time you try, it will come round to you in shorter period.

TWO TYPES OF MEDITATION

There are two types of meditation—Saguna meditation and Nirguna meditation. To meditate on a name and a form of the Lord is Saguna meditation. This is concrete meditation. Meditate on any form of God you like, and repeat His name mentally. This is Saguna meditation. Or, repeat Om mentally and meditate on abstract ideas like Infinity, Eternity, Purity, Consciousness, Truth, Bliss, etc. Identify yourself with these. This is Nirguna meditation. Stick to one method. In the initial stages, Saguna meditation alone is suitable for the vast majority of people.

Again and again withdraw the mind from worldly objects, when it runs away from the object of meditation, and fix it there. This sort of battle will go on for some months.

SAGUNA MEDITATION

When you meditate on the form of Jesus or Krishna, keep His picture in front of you. Look at it with a steady gaze, without winking the eye-lids. See His feet first, then the hands, then the face, the head, and then the face and back to the feet again. Now start again the same process. Do this again and again for half an hour. When you feel tired, look steadily on the face only. Do this practice for three months.

Then close your eyes and mentally visualize the picture and rotate the mind on the different parts of the form as you did before with open eyes. When the image fades away in you mind, open the eyes and renew the impression by gazing at the picture. In due course, you will be able to meditate without the aid of the picture.

You can associate the attributes of God, such as omnipotence, omniscience, purity, perfection, during the course of your meditation.

CONQUEST OF MIND

If evil thoughts enter the mind, do not use

your will in driving them out. You will lose your energy only. You will only tax your will. You will fatigue yourself. The greater the efforts you make, the more of evil thoughts will return with redoubled force. They will return more quickly also. The thoughts will become more powerful. Therefore, be indifferent. Keep quiet. Substitute good counter-thoughts. The evil thoughts will pass away soon. Or, think of the picture of God and repeat the Mantra verbally. Or, pray.

Never miss a day in meditation. Be regular and systematic. Fruit and milk diet will help mental concentration. Try to give up meat, fish, eggs, smoking and liquor.

HOW TO OVERCOME OBSTACLES

If you feel drowsy, dash cold water on the face to drive off sleepiness. Stand up for 15 minutes. Do a few rounds of Pranayama. Do Sirshasan for a minute. By these methods you can combat sleep.

If you take light food consisting of fruit and milk at night, sleep will not trouble you during your morning meditation.

Be careful in the selection of your companions. Give up going to pictures. Talk little. Observe Mouna for two hours daily. Don't mix with undesirable persons. Read only good, inspiring, spiritual books. These are all auxiliaries to meditation.

During meditation, don't shake the body. Keep it as firm as a rock. Breathe slowly. Don't scratch the body every now and then. Have the right mental attitude.

When the mind is tired, don't concentrate. Give it a little rest. Relax. Do only Japa.

PERFECTION

When an idea exclusively occupies the mind, it is transformed into a concrete mental shape. Therefore, if you keep the mind fully occupied with the thought of God, you will enter into Samadhi or the superconscious state, when the impurities are dissolved. Therefore, exert, exert in right earnest.

PRACTICE AND DISPASSION

Abhyasa and Vairagya are the greatest friends of meditation. Regular and systematic prac-

ice is Abhyasa. Dispassion for worldly objects and sensual pleasures is Vairagya. Cultivation of virtues and eradication of vices must go hand in hand with the practice of meditation. Then only will you derive maximum benefit from the practice of meditation.

LAY THIS FOUNDATION FIRST

Meditation is the seventh step in the ladder of Yoga. The six preceding steps are: Yama, Niyama, Asana, Pranayama, Pratyahara and Dharana. Yama is constant practice of virtues like—truthfulness, purity, honesty and non-possessiveness. Niyamas are observances conducive to internal and external purity and contentment, abstemiousness, study of scriptures and self-surrender to God. Asana is a comfortable meditation-posture. Pranayama is the regulation of breath. Pratyahara is withdrawal of the mind from the

objects of the world, and making it one-pointed. Dharana is concentration. Then comes Dhyana or meditation which leads to Samadhi or super-conscious state. Therefore, if you grow in virtues like truth, love and purity, in selflessness, in dispassion, you will make rapid progress in meditation.

Serve, love, give, purify, meditate, realize. Be good, do good, be kind, be compassionate. Enquire "Who I," know the Self and be free.

May God bless you all with health, long life, peace, prosperity and Illumination!

(N.B. The text of the foregoing article was recorded on the tape for the purpose of duplication in the form of long-play gramophone record, which will be available from Sri Otto Wilhelm Barth-Verlag, Munchen, West Germany.)

Practice of Meditation

(Sri Swami Sadananda)

Question: What is the best pattern, that is say, the procedure of meditation, in particular,—form of meditation that will bring positive results and tell me what obstacles are there, and what is the reaction? How will I know I am progressing in meditation, and what are the signs of this progress?

Meditation is always individualistic. In other words, each one meditates according to the nature of one's mind and, therefore, everybody's meditation is particular in its own way. Thus, the meditation for one will necessarily be in a particular form different from the meditation of other people. As for positive results, it is not clear what exactly the questioner means by them because the results may be purely subjective or objective. As for obstacles there are also different kinds. Reaction may also be different in different circumstances. To know how one is progressing in meditation, one has to be one's own judge. Thus, the above question gives rise to a number of issues, all of which have to be tackled one after another.

MEDITATION IN RAJA YOGA

In Raja Yoga, meditation comes after concentration. Concentration itself comes after withdrawal of the senses from worldly attachments. We start with the rules of discipline called Yama and proceed to the rules of self-improvement called Niyama, and then proceed on to Asanas or postures. Then comes Pranayama, or control of breath. Thus, these four are the preliminaries before we practise real Raja Yoga, or the control of the mind. When that begins, the first thing is withdrawal of the senses from worldly objects. The next is making the mind fix its attention upon one thing, in particular. That is concentration. Then comes meditation which really consists in keeping the one chosen idea ever on the surface of one's consciousness and never allowing anything to interfere with it. Then follows Samadhi, or absorption in the idea itself. The last three are called in Sanskrit Dharana (concentration), Dhyana (meditation), and Samadhi (absorption). These three are really one and the same process in different stages. Therefore, they are given the common

name, Samyama, which means complete control.

CONCENTRATION, MEDITATION, ABSORPTION

Thus, meditation comes in the middle, having concentration before it and absorption after it. In the first stage, that is, in Dharana, the mind merely takes in a new idea and keeps it there. In the second stage that idea is driven deep into the mind without the interruption of any other ideas. In the third stage the mind and the idea become one. Suppose you want to drive a nail into a wall, first you bring the nail and place its point on the spot at which you have to drive it. Keeping it there is concentration. Hitting it hard so that it might go into the wall is meditation. Leaving it to become part of the wall is absorption.

Actually, when we study a book, we are concentrating upon the ideas of the book. We are also meditating upon these ideas later on so that they might sink deep into our mind. Thus, it becomes possible for us to retain those ideas for a long time. Therefore, there is no diametrical difference between meditation adopted by spiritual aspirants and the meditation that even ordinary worldly people go through in their usual course of work. But here we are concerned with meditation of the spiritual type. In other words, the idea that is chosen is an idea which will enable us to lift ourselves up from the level in which we are and bring us closer to God. Therefore, the idea relates to something which is not transitory and ephemeral, but permanent and everlasting.

MEDITATION ON FUNDAMENTAL VIRTUES

If we think about such an idea, we shall find that it ultimately is the idea of Satchidananda. But it is not possible for everybody to have the idea of the Ultimate Reality and meditate upon it. Therefore, the only thing that can be done by common people is to concentrate upon some fundamental quality which is of permanent value, and which is an aid for spiritual progress. In Patanjali's *Yoga Sutras*, a chapter is devoted to meditation on different objects and the results that follow such meditation. The best thing that a beginner can do is to meditate upon the

fundamental virtues, so that his mind might get absorbed in those virtues and might not be shaken by any temptation to disregard these virtues.

NON-INJURY

Let us take the first virtue, mentioned by Patanjali, namely, Ahimsa, or non-injury. First meditate upon this idea of non-injury. Take the concept into your mind for concentration and meditate upon it. In other words, keep that idea foremost in the surface of your consciousness, never allowing any contrary thoughts to interfere with it. That is the essential thing for meditation. The nature of the mind is to pass from one idea to another at the earliest opportunity. This must be stopped. Non-injury in all its aspects must be kept in the mind permanently. It is an idea, and, necessarily, it will be connected with either knowing or feeling or willing.

In the case of the virtues which have to be meditated upon, it will be found that every idea is a matter of will. Therefore, to have Ahimsa for meditation means to resolve that one would never injure any living being. Such meditation will be in the form of something like this: "I shall never injure any living being." This idea forcibly impressed upon the mind by constant repetition will change the nature of the mind in course of time. The person devoting himself to this thought everyday at a fixed time for some months, will find that after a few months his mind will never be tempted to do injury of any kind to any person.

TRANSFORMATION OF MIND

That is the way in which meditation becomes Samadhi so far as that idea is concerned. The idea is absorbed. There is a change in the fundamental constitution of the mind, because a part of the mind has become of the nature of Ahimsa or non-injury. Likewise, if one take the idea of the next discipline prescribed by Patanjali, namely, truth, one can meditate upon and resolve during his meditation that one will never swerve from the path of truth under any circumstances. Thus truth becomes ingrained in the meditator, effecting a radical change in his mental make-up. Non-cheating, continence, and

non-covetousness, are the other disciplines prescribed in Raja Yoga, each one of which is fit for meditation.

These can be taken up by anyone, whatever his or her religion or creed, because these are purely ethical principles. In fact, it is better that one meditates upon ethical principles and becomes established in them before one adopts any higher form of meditation. After these things have been meditated upon for a sufficient length of time, meditation can be upon personal God or the Ultimate Reality.

FORMS OF MEDITATION

The person who is of a merciful and loving disposition and who is strongly emotional, may resort to meditation upon personal God. It is not possible to know God completely and, therefore, it is not easy to meditate purely upon the qualities of the Lord. One can even, without going through the process of meditation, be thinking of the qualities of God, such as infinite wisdom, infinite mercy and love and so on. But for the purpose of meditation it is better that one gives the mind something more concrete so that concentration might be easy. That is why in the Hindu scriptures meditation on any of the forms of personal God is prescribed.

It is best to think of God in some kind of form. In reality, God has no form but the mind itself is only a temporarily existing substance. There is no harm to give it a temporarily existing form in which we can conceive of the Lord. So, it is best to give the Lord the forms that have been given in mythology. Now a Christian can conceive of Virgin Mary or of Jesus Christ for meditation. A Hindu can think of Krishna or Siva or some other figure described in detail in Hindu Puranas. A Muslim can meditate upon the Ka'aba, and so on. The Buddhist can meditate upon the Buddha, or one of the Avalokitesvaras, or the intermediaries between man and the Enlightened Ones called the Arhats.

PROCESS OF MEDITATION

Thus, meditation upon a concrete form is required for the beginner in the practice of spiritual meditation. The process begins with fixing

one's thoughts upon the foot of the image. Keep a clear picture of it in the mind and proceed upwards to the limbs up to the waist, and then proceed still further up the chest to the neck, and then ultimately have a clear vision of the face and the head. Then visualize the form downward and repeat the process.

Clarity in the conception is essential. This is the start for mental visualization, but the more clear the image the meditator keeps in his mind, the deeper the impression will be. The other advantage is that there will be no irrelevant thought obstructing his meditation. Actually, it is something like an artist scrutinizing with his eyes every detail of a work of art. One need not fear that one is going away from the Reality when one is producing a picture in one's mind in this fashion. It must be remembered that this is the food that one gives for one's mind.

MEANS FOR PERCEPTION

The mind is a perishable thing, a thing that has only a relative existence. It is the only instrument that we can utilize for the purpose of having conceptions and ideas. It cannot conceive of the Reality because of its limitations. It can conceive only of relative realities, and the picture that we give is a relative reality. It has an existence. In the majority of cases it will be found that a common man who is accustomed to this kind of meditation will seek relief during times of distress from such an image that he has created in his mind, and it will not be a surprise if he obtained the needed relief from that very same figure, for everything is a matter of imagination.

If the imagination is not wild or uncontrolled, leading to nowhere in particular, and if the imagination does not bring down the person into harmful and evil ways of life, there is nothing wrong in it. Imagination is the preliminary process to be gone through before one can transform one's mind into that state of purity and freedom from extraneous thoughts, which will enable it to receive in full the grace and the power of the Lord.

DIFFERENT ASPECTS

Thus, meditation for the man of devotion is

meditation on one of the forms of the Lord. If, however, the very same man of devotion is capable of rising higher, and keeping in his mind whenever he wills a picture of the abstract qualities of the Lord, he can meditate upon the attributes of the Lord such as infinite love, infinite goodness, infinite beauty, etc. This is what may be called an impersonal meditation on the Lord, without the association of a form. One rises above the level of meditating upon the concrete and enters into the process of meditating upon the abstract. All glory to him who can do so, but let not the other man be despised, for that man's meditation also is equally effective, and it may also be associated with the same ideas as attributes of the Lord.

If we pass on to the meditator who follows the path of knowledge, he will not be using the feeling-aspect of his mind for meditation, as the devotee did. He who meditated upon Ahimsa and the rest was using the willing-aspect of the mind. He who follows the path of knowledge, on the other hand, uses the knowing-aspect of the mind. His meditation will be of the nature of an enquiry into the truth. It is a process of the continuous negation of everything with which he comes into contact. This process is described in the scriptures as "*neti, neti*," "not this, not this." In other words, he thinks of an object and says, "No, this is not the truth; this is not the reality." He takes up another object and says the same thing. In this way he discards one object after another, and this process continues to the very end, till, at last, he feels that the Self alone is real, and that he and the Eternal Spirit are not different from one another.

OBSTACLES AND BENEFITS

You can start your meditation according to your own temperament, either according to the willing-aspect of your mind, or the feeling-aspect, or the knowing-aspect. As for obstacles, there can be innumerable obstacles. People around you may make fun of you as a foolish person wasting your time in meditation. Your mind will refuse to be brought under control, and irrelevant ideas will come during the process of meditation. Thus, there will be external obstacles as well as internal

obstacles. The reaction depends upon your nature. You may either give up meditation or get angry with the people who cause you trouble. The internal reaction is that as long as there are obstacles and as long as you are unable to control them, the process of meditation is delayed. It is not easy to succeed in achieving your object.

As regards expectation of results, there ought not to be any. If the results that you expect are of the nature of material comforts, they will come to you only if you have the Prarabdha to get them. Don't believe that any process of meditation, or any Japa (repetition of Mantras) will bring you material prosperity, unless it is ordained beforehand that you should have material prosperity. But the real result of proper meditation is the purification of the mind and even the complete change in the constitution of the mind, so that your mind will be gradually attuned to God. You will be able to come closer and closer to God. When you have completely transformed yourself, you will not care for material results, because everything will be possible for you and material comforts will be beneath your notice.

SIGNS OF PROGRESS

How you will know that you are progressing in meditation? It is purely a subjective realization or recognition of the progress that you make. You will have greater tranquillity, and peace of mind. Of course, it is possible that the changes happening in your own character and nature may be noticed by those around you, who may respect you and honour you for the new qualities that reveal themselves through you. For instance, if you have meditated upon non-injury, truth, integrity, balance of mind, mercy, tolerance, fellowship, purity, etc., then, certainly you would have made yourself into a special kind of person, far above the common man, and that will make the common man respect you for your higher virtues.

These are only some of the signs of development. But, as in other things, one ought not to think about results. One has to do only one's duty, and leave the result in the hands of God. What does it matter whether there are signs of your mental development, noticed by others or

not ? If you have a feeling of peace and satisfaction, purity and contentment, a feeling that you are not going to be disturbed from your equilibrium

by things happening around you, that itself is enough for your happiness and for your spiritual progress.

First Sermon of the Buddha

(Dr. Mohammad Hafiz Syed, M.A., Ph.D., D. Litt.)

[Written for the occasion of Ashadh Purnima]

In the life-story of Gautama the Buddha, there are two most important landmarks: one is *Vaisakh Purnima*, or the sacred day on which his birth, death and the attainment of Nirvana is celebrated all over the Buddhist world, and the other is *Ashadh Purnima* (full-moon day in the month of July), or the day which is most dear to his followers and sincere admirers, for it is on this day he, for the first time, turned the Wheel of the Law, i.e., in other words, gave his first momentous and never-to-be forgotten sermon.

Having attained Nirvana, he seriously considered to whom he should first reveal the truth. He remembered Alara, his former teacher, and Uddaka (another sage), thinking that these great sages would quickly comprehend it, but upon close reflection he discovered that both of them had recently died. Then he thought of the Five Wanderers who had been his disciples, and upon reflection he saw that they were then residing in the Deer Park at Isipatana, near Varanasi, and he resolved to go there. When the Five Wanderers saw the Buddha afar off, they said to each other: 'My friends, here comes Gautama the Bhikkhu. We owe him no reverence, since he has reverted to the free use of the necessities of life and has recovered strength and beauty. However, as he is well-born, let us prepare a seat for him.'

But the Blessed One perceived their thought, and concentrating that love wherewith he was able to pervade the whole world, he directed it specially towards them, and his love being diffused in their hearts, as he approached them, they could not adhere to their resolve, and bowed before him in all reverence. But not knowing that he had enlightened them, they addressed him as 'Brother.' He however, announced his En-

lightenment, saying: "O Bhikkhus, do not address me as 'Brother,' for I have become a Buddha, of clear vision, even as those who came before."

Now the Buddha took his seat that had been prepared for him by the Five Wanderers, and he taught them the First Sermon, which is called "Setting in Motion the Wheel of the Law," or the "Foundation of the Kingdom of Righteousness." Here it is:

"There are two extremes which he who has gone forth ought not to follow, namely, habitual devotion, on the one hand, to the passions, to the pleasures of sensual things, a low and pagan way (of seeking satisfaction), ignoble, unprofitable, fit only for the worldly-minded, and habitual devotion, on the other hand, to self-mortification, which is painful, ignoble, unprofitable. There is a Middle Path discovered by the Tathagata (the Buddha), a path which opens the eyes, and bestows understanding, which leads to peace, to insight; to higher wisdom, to Nirvana. Verily, it is this Aryan Eightfold Path, that is to say, right views, right aspirations, right speech, right conduct, right mode of livelihood, right effort, right mindfulness, and right rapture.

"Now this is the noble truth as to suffering: Birth is attended with pain, decay is painful, disease is painful, death is painful. Union with the unpleasant is painful, painful is separation from the pleasant, and any craving unsatisfied, that, too, is painful. In brief, the five aggregates of clinging (that is, the conditions of individuality) are painful.

"Now this is the noble truth as to the origin of suffering: Verily, it is the craving, or thirst, that causes the renewal of becoming, that is accompanied by sensual delights, and seeks satisfaction, now here and now there, that is to say,

the craving for the gratification of the senses, or the craving for prosperity.

"Now this is the noble truth as to the passing away of pain: Verily, it is the passing away

(of craving), so that no passion remains, the giving up, the getting rid of, the emancipation from, the harbouring no longer of this craving, thirst (that constitute the passing away of pain).

*Himalaya Jyoti**

Spiritual Ascent

(Sri Swami Sivananda)

1. Purity is the gate that stands at the entrance of the spiritual path. Cultivate purity and enter the gate.

2. Remember, eternal vigilance is the price of Salvation.

3. Seek diligently the path of Truth; renunciation of egoism is the way to Truth.

4. The first step in the spiritual path is sacrifice, the second renunciation.

5. Renew your resolution daily. Strengthen your resolution.

6. Think of God. Sing His Name. Abide in Him, O aspirant!

7. Root out all weaknesses, fears and attachments. March on bravely to the goal of freedom. Be a lion.

8. Burning aspiration, burning dispassion, company of saints and meditation will enable you to attain God-realization quickly.

9. Purification, illumination, unification, liberation, perfection are the stages in the spiritual path.

10. Truth will grow clearer and more certain as the aspirant advances from stage to stage along the way.

11. The stepping-stones to God-realization are renunciation, self-denial, purity, and devotion to God who is Truth, who is Love.

12. Be hungry for God. Desire nothing. Ask for nothing.

13. The surest mark of a spiritual man is serenity and equanimity.

14. Practise humility and love, and service and sacrifice. You will soon attain God-realization.

15. Renounce the desires of the world. Renounce egoism, selfishness and body-idea.

16. Self-discipline leads to serenity, equanimity and temperance.

17. Discrimination is the corner-stone of the edifice of spirituality.

18. As a weak man is carried away by the river-current, so is a weak Yogi helplessly carried away by the objects of the senses.

19. Train yourself in the language of God. Silence is His language.

20. Sit in the garden of silence. Be quiet and enter the ocean of peace.

21. Be still. Be fragrant with the fragrance of righteousness. Be radiant with the light of purity. Pass through the path of humility. Enter the temple of Eternal Bliss.

22. Spiritual life must not be divorced from the life of selfless service.

23. Spiritual life is a life of balance. Be balanced in success and failure, gain and loss, honour and dishonour.

24. Vanity, arrogance, self-assertive nature and Rajasic violence are great obstacles in the spiritual path. They take various forms. It is very difficult for the aspirant to detect them.

25. Disobedience and indiscipline are great obstacles in the spiritual path. Self-assertion stands in the way of obedience. The ego can be annihilated only by obedience, humility and service.

26. The entire being must agree for the divine change. There must be integral surrender. Then alone Divine Light will descend. Then alone the Guru can help the aspirant.

Kenopanishad

(Sri D.S. Krishnatyer)

The *Kenopanishad* belongs to the *Sama Veda*. It derives its name from the first word of the first Mantra, namely, *kena* (by whom).

This *Upanishad* is a small text in four parts (*Khandas*). It deals with nature of Brahman and knowledge thereof. It is explained in the first two parts in the form of a dialogue between the preceptor and the disciple. It tells us how one could realize Brahman by transcending the mind and the senses. It teaches that the Atman is beyond the reaches of the senses and the mind. The third part contains a dialogue between the Devas and a Yaksha (spirit). In the fourth part, methods of meditation on Brahman and the results thereof are explained.

The first two parts dealing on the nature of Brahman and the knowledge of Brahman, states:

"What impels the mind to reach the objects? At whose command does the Prana (the vital force) function? At whose command do men speak? What intelligence directs the eyes and the ears to do their functions?

"It is the ear of ear, the mind of mind, the speech of speech, the life of life, the eye of eye. Having relinquished the 'I' in these, the wise become immortal.

"Neither eye, nor speech, nor mind, can go there (is able to perceive Brahman). That which enlightens speech, know that alone to be Brahman. That which enables the mind to think, know that alone is Brahman. Know that, by the power of which the eye is able to see, to be Brahman. Know that, by the power of which the ears are able to hear, to be Brahman. Know that, by the power of which the breath is breathed, to be Brahman."

The preceptor tells the disciple: "It is unknown to those who think they know, and known to those who do not know," indicating the futility of the intellect and the need for transcending it in order to realize Brahman.

The Brahman is known as the witness of every state of consciousness. By such knowledge

one attains immortality.

Brahman is the witness of the waking, dreaming and deep-sleep states. He perceives all modifications of the mind. The aspirant should know thus.

If one knows that Brahman is immanent in this world, then the true end of life is attained. *Jivanmukti* is indicated to be the greatest ideal.

One must know the limitations of the mind. By intuition alone can one reach the supramental region and come in contact with the Paramatman (Brahman). That intuition is said to be the knowledge of Brahman.

The third part contains an interesting dialogue between the Devas and a Yaksha. Once Brahman won a victory for the Devas (gods) by defeating the Asuras (demons). But the Devas thought the victory belonged to them. Brahman knew that the gods were puffed up with vanity, and He appeared as a Yaksha (spirit) before them to destroy their pride. Agni and Vayu came before the Yaksha (without knowing who he really was), and professed their strength. The Yaksha proved their strength to be futile, and thus humiliated them. Then Indra appeared; but Brahman disappeared from his view. This disappearance is intended to show that even Indra, with all his powers and rulership of heaven could not know Brahman. What was required was spiritual strength to understand the nature of Brahman.

Finally, Goddess Uma appeared before Indra. Indra asked her who that spirit (Yaksha) was. Uma said that He was Brahman and that He was responsible for the victory of the Devas. Indra learnt this only through the grace of Uma, being unable to perceive Brahman directly.

This story may be considered allegorically to show that physical and mental powers are nothing before spiritual power. "Devas" represent the senses and the Yaksha the spirit or the life-force. By the subjugation of mind and senses alone can the spirit be comprehended. This is the truth.

The preceptor further instructs the disciple

about the omnipotence, omnipresence, omniscience and subtlety of Brahman. He cites two illustrations in Nature—the lightning flash and its sudden disappearance, the wink of an eye. They suddenly come and instantly go.

In man, Brahman is recognized as Atman. The mind wishes to approach it. Thus the Atman should be remembered by the mind through the process of what is called meditation. The preceptor winds up the teaching by introducing a beautiful metaphor in a grand poetic imagery as regards the means and the goal. He conceives a grand organic personality and says that *Vedas* are its limbs, and penance, self-restraint and sacrificial rites are its feet, Truth being its abode. Thus the means are Knowledge, Yoga and Karma, and the goal is attainment of Truth.

Japji Sahib: 4

God Alone Is To Be Sought

(Bri Jitendranath Khullar, M.A., B.T.)

[In the preceding five steps of "Japji Sahib," published in the June issue of "The Divine Life," were described the supremacy of faith in the Divine and the greatness of the believer in the divine name. In the following steps are indicated the paths of devotion and self-discipline, the ways of worldly men, the glory of the divine name, and the infinite nature of God.]

Millions recite the name (of God), millions have devotion (to Him), millions worship Him, and millions do penance. Millions study scriptures, and millions practise Yoga in the woods, after renouncing (the world, as a result of despondence). Millions contemplate on (God's) knowledge and virtues. Millions stick to (the path of) truth, and millions do charity. Millions of brave men face the sword (for the sake of God and religion). Millions observe silence and concentrate upon Him. (Then, O Lord,) how can I even think of Thy (limitless) power and Maya? How can I sacrifice myself at Thy altar? Only actions approved by Thee are worthy (of performance). O Formless One, Thou art immortal and self-sustained. [17]

He who knows this thus abides in the blissful Brahman.

NOTE: The characteristic features of this *Upanishad* are:

- (1) Brahman is extremely subtle and it can be comprehended only through a subtle, psychological analysis, step by step.
- (2) One should go from perception to apprehension.
- (3) The Atman, which is absolute consciousness, can be comprehended by intuition by detaching it from the functions of mind and senses.
- (4) Truth, or Brahman, can be known only through the Sadhana of Tapas, self-control and Karma.
- (5) Vanity is condemned, and humility extolled.

Millions (of fools) wander in (the) darkness (of ignorance). Millions steal (the property of others), and live on illegitimate means (of income). Millions rule (over humanity) with tyranny and cruelty. Millions are cut-throats here (in this world) and millions commit sins continually. Millions tell lies, and millions of unholy persons eat dirt (impure food, or make use of wealth acquired through dishonest means, which Guru Nanak calls "dirt"). Millions carry the weight (of sins) on their heads by back-biting. Humble Nanak says: How-ever-much I contemplate (on God), I am not (even) worthy of being sacrificed at Thy altar. O Lord! Only actions approved by Thee are worthy (of performance). O Formless One, Thou art immortal and self-sustained. [18]

Thou hast millions of names and places (of dwelling). There are millions of worlds out of our reach. Millions recite Thy name, (some) standing on their heads. Thy name is (a jugglery) of words. (Blessed are) the words (through which Thy glory is sung). It is through (these) words (only) that divine knowledge is acquired, or songs of Thy benevolence sung. Through

words is speech or writing made possible. Through words only is our destiny written. But the Supreme Writer is beyond the reach of (mere) words. Whatever He says (wills) is executed. The one Name (alone) extends to the ends of His universe. There is no place devoid of His name. (Then, O Lord,) how can I sacrifice myself at Thy altar? Only actions approved by Thee are worthy (of performance). O Formless One, Thou art immortal and self-sustained. [19]

If hands, feet, and body get dirty, we could wash off the dirt by water. If clothes get soiled with filth, we could wash them with soap. Similarly, if the mind and the soul get dirty with sins, they could be washed clean through (reciting) the name of God. A man cannot be a sinner or a saint (just) by being called so. It is the actions that a man performs (or has performed, and not names or titles) which decide whether he is a saint or a sinner. As you sow, so shall you reap. O Nanak, everyone comes and goes according to the will of the Lord. [20]

Pilgrimage, penance, benevolence, charity and kindness, bring honour and respect (but they are of no value without corresponding good actions). Fear the (divine) name, have faith in it, contemplate upon it, and develop devotion for it. Bathe in the Ganges of your own inner Self. O Lord, Thou art the source of all virtues. I am equal to nothing, O Master. (Do Thou bestow virtues upon me, because) without virtues one cannot become a devotee. Thou art the Master of all Maya, Vani and Brahmas (matter, speech or sound, and gods). Thou art truth and beauty divine. Thou art the object of adoration in (all) true hearts. What was the time or date, what was the month or season, when the Lord created the universe? Pan-

dit's could not calculate that time, (and) even the Puranas (scriptures), could not decide about that. The qazis (Muslim priests), could not find the time of creation, and even the Quran is silent (about it). The date of creation is not known to the Yogis, and the month or season (of it) is known to none. Only the Supreme Creator Himself knows (when the creation took place). How should I explain the greatness of the Lord? How should I sing His praise? O Nanak, people speak (of God) for the sake of speaking (but who really can?). There are wise men, and even wiser (among them). My Master is great, and great is His name. Whatever He wills is executed. O Nanak, the egotist, or a person of false pride, receives no honour in His Court. [21]

(There is no end to this universe.) There are millions of worlds beneath, and millions of "skies" (heavens?) above us. Strenuous efforts (to find the Lord) have been made. The four Vedas, and eighteen thousand books (scriptures of all faiths) tell us only one thing (mainly), that is—God alone is the reality. The writers get destroyed (lose their bearing in the process of writing about the Lord), but He remains undescribed (for He is indescribable). O Nanak, let us say that He is great. He alone knows about Himself. [22]

People sing His praises, but (alas) are not conscious of Him (His true nature). They are like the streams and rivers which flow into the ocean but cannot reach its depth. (The ocean gathers the wealth of the streams and the rivers like an emperor.) A man may be as great an emperor as the ocean, and may have as much of wealth as equal to a mountain, but he is not (really) equal even to an ant, if he does not remember God. [23]

NEED FOR LOOKING INWARD

Although man has discovered and explored so many wonderful things, he has almost entirely overlooked that which is closest to him—himself. How many people, including some of our leading scientists, inventors and explorers, have taken the trouble to study themselves—their causes and effects of their emotions, the reason for certain unusual behaviour in themselves and their fellow-beings, the effect of their attitude towards others, the ultimate result of man's discoveries and explorations? Man's attitude towards life, his principles, beliefs, methods, responses, relationship and character, mould his very destiny.

—Robert Heap

Vivekachudamani

(Sri Swami Narayananda)

गुणदोषविशिष्टेऽस्मिन्स्वभावेन विलक्षणे ।

सर्वत्र समदर्शित्वं जीवन्मुक्तस्य लक्षणम् ॥४३३॥

433. In this world which is filled with good and evil but distinct in nature, having (a sense of) equality everywhere is the distinguishing mark of a sage.

Commentary: This phenomenal world is composed of both good and evil. This is a relative plane. In some places there is merriment, in others there is sorrow. Here there is joy, there, there is misery. In some places there are fights and quarrels, in others, there are calmness and peace. But the sage of Self-realization sees only the one Atman everywhere. He maintains his equanimity and sees only oneness or Advaita. He is above the pairs of the opposites. He is not affected by them. For him there is no duality.

इष्टानिष्टार्थसम्प्राप्तौ समदर्शितयाऽऽत्मनि ।

उभयत्राविकारित्वं जीवन्मुक्तस्य लक्षणम् ॥४३४॥

434. Meeting (indifferently) objects of both likable and unlikable nature, beholding the Self equally in all, remaining unaffected by either conditions—that is the nature of a liberated soul.

Commentary: The earthly experiences of a sage do not affect his mental equipoise. He remains unruffled and happy in all conditions of life, as though he has acquired a great treasure. Praise and censure, gain and loss, are alike to him. Balance of mind, peace and contentment, goodness of heart, mercy and love towards all beings, absence of egotism and selfishness, are his main characteristics.

ब्रह्मानन्दरसास्वादासक्तचित्ततया यतेः ।

अन्तर्बहिरविशानं जीवन्मुक्तस्य लक्षणम् ॥४३५॥

435. The Sannyasin, whose mind is fully immersed in the enjoyment of the bliss of Brahman, has no ideas of within and without at all. Such a sage is liberated while living (Jivanmukta).

Commentary: There is the sense of within and without as long as the spiritual aspirant is on the path. But after he has reached the goal,

everything becomes Brahman to him. He is in a perpetual state of meditation. Sahaja Samadhi is a natural condition to him. Hence, the necessity of turning the gaze within is absent in him. He beholds God everywhere, within and without.

देहिन्द्रियादौ कर्त्तव्ये ममाहंभाववर्जितः ।

औदासीन्येन यस्तिष्ठेत्स जीवन्मुक्तलक्षणः ॥४३६॥

436. He who is devoid of egotistic feelings in respect of the essential duties of the body and the senses and who always remains in a state of unconcern, has the characteristics of a Jivanmukta.

Commentary: The sage of realization is completely free from the feelings of 'I' and 'mine' in respect of even the day-to-day functioning of the body and the senses. Here the duties pertaining to his body and the senses also include all the works that he may do for the good of the world. He has no particular attachment to either work or to remaining in a state of Samadhi. The conduct, behaviour, mode of living, etc., of a liberated sage are in accordance to his realization. He may interest himself in something or he may concern himself with nothing at all. It depends on the will of the Lord.

विज्ञात आत्मनो यस्य ब्रह्माभावः श्रुतेर्बलात् ।

भवबन्धविनिर्मुक्तः स जीवन्मुक्तलक्षणः ॥४३७॥

437. He who has realized his own state of Brahmanhood by the power of the Sruti-texts and who has freed himself from all bonds of this world, has the marks of a Jivanmukta.

Commentary: The subtle nature of the Self is indicated in the 'revealed' scriptures. They contain the experiences of and the truths realized by saints and seers. The Brahma Jnani puts them into practice and realizes them through direct experience. He is supposed to have the knowledge of all scriptures. Scriptural texts also indicate the teachings of the Guru to the disciple. It need not necessarily be that the saint is ever engaged in the study of the scriptures. He experiences the truths inculcated in scriptures and also

that were imparted to him by his spiritual preceptor.

देहेन्द्रियेष्वहंभाव इदंभावस्तदन्यके ।

यस्य नो भवतः क्वापि स जीवन्मुक्त इष्यते ॥४३८॥

438. In whom the feeling of 'I-ness' with regard to the body, senses, etc., or the feeling of this 'and' 'that' in respect of others, do not occur at all, is a Jivanmukta.

Essence of 'Brahma Sutras'

(Bri K.S. Ramaswami Sastri)

[Continued from the previous issue]

'PADA' FOUR

This Pada shows that Pradhana (matter) cannot be the source of the universe.

Adhikarana I, Anumanikadhikaranam, Sutras 1 to 7: It deals with the Vedic passage (*Katha Upanishad*)

महतः परमव्यक्तमव्यक्तात् पुरुषः परः

It shows that Avyakta (matter) depends on Pुरुषा (God) as the ultimate source.

Adhikarana II, Chamasadhikaranam, Sutras 8 to 10: It deals with the Vedic passage (*Svetasvatara Upa.*)

अजामेकां लोहितशुक्लकृष्णां

बह्वीः प्रजाः सृजमानां सरूपाः

अजो ह्येको जुषमाणोऽनुरोते

जहात्येनां मुक्तभोगामजोऽन्यः

This shows that matter is not independent of God but is God's Shakti (power).

Adhikarana III, Sankhyopasangrahadhikaranam, Sutras 11 to 13: It deals with the Vedic passage (*Brihadaranyaka Upa.*)

यस्मिन् पञ्च पञ्चजना आकाशश्च प्रतिष्ठितः

तमेव मन्य आत्मानं विद्वान् ब्रह्मामृतोऽमृतम्

It does not refer to the 5 x 5 or 25 Sankhya-Tattvas but to Prana, eyes, ears, food and mind as the five beings (Panchajana) as also to Akasa and Atma.

Adhikarana IV, Karanatvadhikaranam, Sutras

Commentary: The Jivanmukta never thinks that "This is mine, this is his, that is good, this is bad, etc." He does not think that a particular body, etc., are his, and those of others are separate or distinct from his. He has no feeling of egotism or selfishness in respect of his own body, or the feeling of discriminative differentiation in respect of others. He does not identify his Atman with not only his body but also to the actions he performs for the good of the world.

14 and 15: The Veda may call Akasa (ether) or Tejas (fire) or water or Prana (life) as the source of all things. But it establishes that God (Sat) is the ultimate source of all creation.

Adhikarana V, Balakyadhikaranam, Sutras 16 to 18: It refers to the Sruti passage (*Kaushtiki Upa.*)

यो वै बालाक एतेषां पुरुषाणां

कर्ता यस्य वैतर्कम स वेदितव्यः

The context shows that the reference is to God as the words, "I declare Brahman to you," occur here.

Adhikarana VI, Vakyanvayadhikaranam, Sutras 19 to 22: It deals with the Vedic text (*Brihadaranyaka Upa.*)

न वा अरे पत्युः कामाय बतिः प्रियो भवति

आत्मनस्तु कामाय सर्वं प्रियं भवति

It is the presence of God in all beings that is the source of material attraction and love and bliss. It is the knowledge of God that will give us omniscience and immortality.

Adhikarana VII, Prakrityadhikaranam, Sutras 23 to 28: It deals with the Vedic text (*Mundaka Upa.*)

आत्मनि खल्वरे दृष्टे श्रुते मते विज्ञाते

इदं सर्वं विज्ञातं भवति । यथा सौम्य एकेन

मृत्पिण्डेन सर्वं मृगमयं विज्ञातं स्यात्

वाचांरभणं विकारो नामधेयं मृत्तिकेत्येव सत्यम्

God is the material cause as also the efficient cause of the universe. If we know God, the cause, the universe, which is the effect, will be known, just as, if we know clay, we will know the pot, and also because even if the pot is broken, clay will remain.

Adhikarana VIII, Sarvavyakhyanaadhikaranam, Sutra 29: The Sutra, *Etena sarve vyakhyata vyakhyatah* (By this all are explained), contains a repetition of the last word, which is an indication

of the end of the Adhyaya (chapter). It means that all the arguments declaring Pradhana or Prakriti as the cause of the universe have been refuted.

Sri Shankara says that in Adhyaya I, the Sutrakara (aphorist) has established that God is the source of the universe. In Adhyaya II, the Sutrakara is going to prove that his doctrine is in accord with the revelation and reason, and to refute all rival doctrines. (To be continued.)

Swami Sivananda

—PERSONIFIED SYNTHESIS OF DYNAMISM AND RENUNCIATION—

(Sri Swami Chidananda)

[A discourse given on Sri Swami Sivananda's 35th Sannyasa anniversary]

The lives of great men are like so many lights removing the darkness that besets the highway of human progress. Their lofty actions are sources of perennial inspiration, not only to the people of their own immediate times, but for human beings in times to come as well. Their lives and actions serve to vivify the present and to supply perennial vitality to the future. Everything about them is so invested with unique power that during their life-time, as well as for long many years afterwards, their every word, act and example continue to exert a powerful influence over the lives of men and to carry a persistent message to all humanity.

The glorious Sannyasa Diksha anniversary that we have the privilege and joy to worshipfully celebrate this day (1st June), and which marks the supreme occasion of H.H. Satgurudev Swami Sivanandaji's renunciation of a secular life and his entry into the holy order of Sannyasa, commemorates one such lofty and significant action in the Master's life which is filled profusely with such exemplary and inspiring acts.

A BLEND OF TWO TRENDS

I deem it a rare joy and a great privilege to be provided this sacred opportunity of paying my homage to Sri Satgurudev, in whom I see a unique and amazing confluence of two trends, viz., of renunciation and all the inwardness and detachment that it connotes, as well as the thrilling dy-

namism with all the outwardly expressed vigour of activity and active, sympathetic interest in human beings and their lives, implied by it. These two trends, seemingly so much mutually exclusive and far apart, would lead us to suppose our revered Gurudev to be a mixture of contradictions.

But, no. Rather, it is precisely to teach us that true renunciation and dynamism are not contradictory, and to bring home to us the loftiest lesson that all inspired, altruistic activity for the commonweal and welfare of mankind at large is actually based upon and springs forth from the whole and genuine renunciation of one's self-centred life, and that is why our revered Master has taken to this ancient order and lived his noble life of unceasing good works and innumerable service unto all classes and sections of present-day humanity all over the world.

SIGNIFICANCE OF RENUNCIATION

His renunciation represents, as it were, the fertile seed out of which has sprung forth the great tree of his later Sannyasa life, full of the flowers, fruits, and the shade-giving foliage of many-sided Lokasangraha or selfless service unto humanity upon the physical, mental, moral and spiritual fields of modern man's life. The Master's act of Tyaga (renunciation) and Sannyasa carries the message: "O Man! Give up thy littleness and thy petty, selfish life, and, let thy self-

the flower into cosmic love, world-brotherhood and service unto all. Give up thy little self and give thyself, in body, mind and spirit, to the whole world. To renounce is, verily, to offer thyself as a gift unto the noble cause of human welfare." His Holiness' act of renunciation and Sannyasa, one thirty-five years ago, has served during these years as an incontrovertible proof-positive that this ancient tradition of holy Bharatavarsha, that this ancient heritage received from our by-gone seers and sages, is not a negative lapsing into a selfish and careless quiescence (as it is sometimes thoughtlessly misconstrued) or an unfeeling retreat from realities, but, on the contrary, it is an utmost positive step, pregnant with the possibilities of unlimited human welfare and containing within it the seeds of selfless service of the most glorious type.

FRUIT OF RENUNCIATION

It is a step by which man breaks out through the barriers of his little, limited and narrow life of selfishness and attachments, and soars high into the empyrean of world-consciousness, cosmic love and vision of world-oneness. It transports him into the field of world-service or Lokasewa. This is the dynamic structure of genuine renunciation and true Sannyasa. It is vibrant with love and compassion, dynamic with worshipful service and divinely pervaded by Karma Yoga in the spirit of the Gospel of the *Bhagavad Gita*.

Such has been the exemplary Sannyasa life of our holy Gurudev Sivanandaji Maharaj and such is the significance of his Tyaga done full three and a half decades ago. The giving up of his secular life has come to mean the bestowal of a lofty example of new divine life to countless thousands of people in this present age of restlessness and tension. His renunciation and Sannyasa has been a blessedness not merely to him as the renouncer, but a blessedness to countless thousands who have now come to receive the rare fruits of this renunciation.

The cultural genius of Bharatavarsha, her wondrous heritage of Yoga and Vedanta, and the ideals of Sanatana Dharma, received a tremendous fillip and became infused with a new life

through the fact of Swami Sivanandaji's great renunciation and through the wave of spiritual forces released thereby. To those who could perceive it, it was an act according to the Divine Plan. In the building of the New India within the set-up of this memorable and significant nuclear age, his renunciation was a constructive feature that has proved prolific and richly fertile in that it has showered the incomparable wealth from the treasure-house of India's ethical and spiritual culture like bounteous life-giving rain to an impoverished world where all higher values and nobler ideals had been seared and scorched by the consuming flames of destructive, materialistic trends and God-denying ideologies.

POWER THAT TRANSFORMS

The power that sprang out of his renunciation has outspread into the world of today, reached into all points of the compass and, penetrating all lands and homes, has brought new life, hope, solace, light, strength, joy and inspiration to literally countless millions of souls throughout the modern world. Thus, the "loss" (if it can be termed as such at all) of one little family became the blessed reward for the entire universal family of mankind. Truly and factually, the great event, the anniversary of which we are celebrating here, constitutes a divine gift unto humanity. It is a heavenly bestowal. Saint Sivananda's renunciation and Sannyasa can rightly be said an offering by God of divine manna to appease the spiritual hunger of His soul-famished children in this crucial century.

To us all, fortunate ones of this age, our Master's glorious Sannyasa has, indeed, become synonymous with world-awakening. That almost unknown act which young Dr. Kuppaswamy did thirty-five years ago to become Swami Sivananda, at Rishikesh, was like unto a seed that contained the latent potency of bursting into a great and tremendous tree, towering high over the present-day scene, to waft the breeze of Yoga and Vedanta and a divine life of spiritualized human activity on earth. His renunciation and Sannyasa have become transformed into the spirit of the new age, the spirit of divine life.

SPIRITUAL BROTHERHOOD

Thus his Sannyasa has come to pervade the modern world in the form of a divine urge, a divine impulse, towards virtue, goodness and godliness. It has taken a concrete shape as this great institution (Divine Life Society), from where this lofty message of service, selflessness, purity, devotion and worshipful living radiates everywhere today. We, the devout votaries of the Master's gospel of divine life who now sit at his feet and bask in the radiance of his holy presence, are directly the products of his renunciation and its powerful, creative dynamism. We are living witnesses to its positivism and potency. The worldwide spiritual brotherhood that has sprung up under his benign leadership and noble inspiration is the visible result and fruit of Gurudev's glorious renunciation.

His Sannyasa has transformed itself into a spiritual force that holds within itself the hope and promise of the future world-welfare and world-order, based upon a divine life of love, compassion, virtue and goodness. This solitary act of his Sannyasa has become a swelling flood of self-giving that marks the stream of this saint's dedicated life through the better part of the past half century. By this, he proclaims the grand idea that renunciation is not to be a single act

at some momentous occasion but that it should characterize your entire life and mark every thought, word and act throughout your life.

KEY TO PEACE AND HAPPINESS

You must literally live renunciation. This is the way of all attainment. This is the key to true and lasting happiness and peace. This is the secret of world-welfare and universal happiness. In renunciation lies the end of all strife and hatred. In renunciation lies the source of true peace and progress. This Sri Gurudev's life proclaims. By his life, the modern Maharshi has given to the present and future humanity the new law of welfare saying: "O man, know ye that renunciation is the law of life. Renunciation is the path that leads to friendliness, co-operation and unity. Renounce selfishness, greed, hatred and egoism. Embrace love, humility, contentment and charity. You will have Rama Rajya or the Kingdom of Heaven here upon earth, right now."

May the world respond to this loving Call! May the Master's radiant life inspire one and all! May this anniversary mark the dawn of a new day in the life of modern man, wherein the spirit of renunciation and self-giving would replace greed and selfishness, and bring happiness and joy into the lives of all!

Sivananda, the Light of My Heart

(Yogi Sivananda Rudrani, Sivanandashram, Penang, Malaya)

Sivananda, the dispeller of the ignorance of darkness from my heart, the bestower of immortal peace in me, is my only God in the "three worlds." He is Brahma, Vishnu, Shiva, Rama, Krishna, Govinda, Murugha, Kali, Saraswati, Lakshmi, Parvati and the innumerable gods in the heaven. I see him now in all forms, at all times, in all places, though I came to know about him, as Swami Sivananda, as recently as 4th November, 1956, at my home at 123 Ansen Road, Penang. At Rishikesh, in the peaceful abode of my Lord, I have enjoyed eternal peace and joy.

O Maya, you can never delude me any more. Sorrow can never touch me. The so-called worries of the world have flown miles and miles away

from me, never to return. Fear left me in the twinkling of an eye. Heat and cold have no effect on me. I could bathe there in the cold Ganges at any time. I went there with an empty heart but my Lord filled it with immortal peace and bliss. I have not given him any material offering. Only a very simple gift I have presented him. The cost of it is nothing in the eyes of the world.

I came to Gurudev with a heart wet with pure love and devotion and he filled it with infinite bliss and peace. Where else on earth can one find such a kind and compassionate being? His is not the love like that of parents or relations or friends. It transcends all human love.

inexpressible. It is one homogeneous bliss. It beyond expression. You have to taste it and experience it by yourself.

O brothers and sisters, do you want to enjoy eternal peace and joy or are you satisfied with the mundane pleasures of this world that

Guru Purnima Message

Search Within

(Sri Swami Sivananda)

One of the primary requirements in the practice of divine life is self-analysis, followed by self-culture. While it is true that when self-introspection becomes a fad it leads to spiritual hypochondria, neglect of a searching gaze within may result in a delusive self-complacency and cessation of progress in the proper direction.

Perpetual self-enquiry, in the absence of a commensurate purification of the lower nature, either causes a spell of dull and irresponsible megalomania and blindness to physical realities of life, or it helps to develop an inferiority-complex and a neurotic tendency, when devoid of proper understanding.

PURPOSE OF SELF-ENQUIRY

On the other hand, turning a blind eye to one's subtle and gross defects as well as to the innate possibilities of growing into a better individual is also equally undesirable. But absence of guilt-complex and self-charity counterwise, objective evaluation and integrity of purpose are the essential factors in self-enquiry.

No amount of worship and devotion to God and Guru will be of any use unless there is an earnest attempt at a correct appraisal of one's inner nature, and a corresponding effort at focusing the light of goodwill and charity into the dark corners of pet infatuations and morbid prejudices in the human heart.

Beneath the veneer of spiritual aspiration, metaphysical intellection and religious devotions, there lurks in many an individual a fantastic amount of malice and despal, intolerance and selfishness, disguised sensuality and hybrid forms

drag you down every moment and, as a consequence, give you only knocks at every step. Any amount of scripture-reading is of no use to you until you behold for yourself this great world Guru, Sri Swami Sivananda, the beacon-light of the Himalayas, who is ever-ready to serve the suffering humanity.

of egotism and hypocrisy, ambivalent inconsistencies between idealism and practice, and an unflagging capacity for self-delusion. The true aspirant should be over-careful that such is not the case with him.

SELF-CULTURE

All forms of Sadhana for self-realization are primarily directed towards the improvement of the human nature. If one does not care to effect it, the purpose of Sadhana is automatically nullified. The heart must change, the mind must expand, the vision must extend, the feelings must mature, before there could be any substantial spiritual progress.

The grace of God and Guru deflects away from the shield of disguised or unabashed greed and self-centeredness, suave or brazen pretensions and monomaniac fancies, within which quite a number of aspirants find themselves, either unwittingly or by the compulsion of self-wrought circumstances. Nothing could poison the purity of spiritual life as insincerity and hypocrisy.

Self-discipline is a fundamental objective for all seekers of truth. The dictum of "Know Thyself" should begin as a point of practice with an effort at finding out the nature of one's character, —of mind and heart. The hypothesis that one is Atman remains absurd when in practice and feeling one exposes oneself as a talking animal. One cannot be spiritual within and a sensual being outside, at the same time.

LIKES AND DISLIKES

Smugness at being conversant with the scriptural lore or in spending many hours in devo-

tions is more dangerous than the smugness of a hedonist. If scriptures and devotions do not help one to rise above the stifling grip of inordinate likes and dislikes, then their purpose is null and void.

Likes and dislikes are, of course, a natural corollary to a relative existence, and no life is without its preferences. It is but natural that one should elect for something positive in preference to what one thinks to be negative. Not to have any preference with regard to values is a dictum which is largely academic and irresponsible.

What the spiritual aspirant is concerned about is that he does not allow his likes and dislikes to have the better of his objective judgment and turn into base attachment and personal malice to individuals. His attitude should be guided by an unbiased analysis and not subjective responses to external stimuli.

Whereas, with regard to the worldly-minded individual, likes and dislikes are personal issues, guiding his subjective relationship with others, to the spiritual aspirants they are preferences and non-preferences in relation to values. The aspirant is not supposed to have likes and dislikes in the sense that infatuation and hatred are absent in him.

SPIRITUAL CHARACTERISTICS

Charity of mind, goodness of heart, balanced judgment, courage and tenacity to abide by one's cool convictions without being smug and dogmatic, purity of principles, not allowing oneself to be mean and vulgar, or to be swayed by personal considerations in preference to justice and integrity, refinement of outlook and spiritual sanity, are some of the main characteristics of the aspirant dedicated to the path of truth.

Spiritual aspiration is not something like climbing an imaginary ladder. It is an abiding faith in the values which justify life. God-realization is not the culmination of a lifelong spinning of panegyrics to some supernatural entity given to what is primarily a human weakness,

though that might apparently serve to divert one's emotional longing, if practised in a positive manner, and, to a very limited extent, help to chisel the individual ego.

SPIRITUALITY: A RARE PHENOMENON

Attainment of immortality and eternal bliss is not a perpetual extension of what happens to be in many cases a secretly peurile desire for the elongation of sense-experience in a state of embodiment now fouled by the limits of mortality, physical capacity and clash of circumstances. The true significance of the terms such as 'immortality' and 'eternal bliss' is rarely understood. It is better for an aspirant not to bother about them, especially when the thought-process happens to be body-based and mind-bound.

Only a few among millions truly aspire for spiritual evolution, and fewer among these do come out successful. Normally, what one thinks to be a spiritual or religious life is but a substitutive change in the condition of the same worldly life, impelled by the exigencies of circumstances, or by some form of motivating factor unable to be fulfilled under a material clock. True spirituality is the rarest phenomenon on earth.

PRIMARY IDEAL OF THE SEEKER

Evolution, however, happens to be the law of nature, and within countless hearts glows the aspiration to rise above the tumults of mundane life, to grow in the realization and the practice of spiritual values, to progress on the path of goodness, to be dedicated for the fulfilment of a noble cause. All glory to such seekers! Theirs is a practical aspiration which lends poise and grace, beauty and worthiness to life, which, otherwise, means no more than running after the phantom of the sense-world.

The best form of adoration of the Guru is to prove the merit of the ideals upheld by the sages and saints of yore as well as by one's personal teacher himself. The grace of the Guru dawns only when the bane of the ego has been wiped out from the heart of the seeker, which

s, however, never achieved by sycophancy. That grace can materialize only when there is a sincere endeavour to purify one's inner nature, to understand oneself, to be aware of the contents

of one's character, and to rise above all that is base and unjustified.

May the blessings of the Brahmaidya Gurus be upon all!

Role of the 'Enlightened' Sadhus

(Sri Swami Sivananda)

The genuine Sadhus of our country constitute in themselves a most honourable community, and each of them bears an eloquent testimony to the exemplary nature of their individual character, affords proof of the heights scaled in the spirit of sacrifice, in the development of spiritual wisdom, in a resolute disregard of the merely materialistic values, and in wholehearted devotion to the supreme purpose of human existence. Throughout the centuries, the distinctive role of the enlightened Sadhus has been to disseminate, more by the example of their lives than by the word of mouth, the knowledge which is embedded in the rich cultural heritage of our country. They have sustained and vitalized the wisdom of the ancient Rishis, kept up the traditions of spiritual development, breathed thoughts of peace and welfare for all mankind, proved the worth, beauty and suzerainty of the inner Spirit in man over the body-mind organism that the human individual is and over the temptations and allurements of the sensual and the worldly, and have sought successfully to establish relations with the cosmic Consciousness that alone sustains all manifest universes, maintains the Dharma in the land of the mortals, and yields strength, life and joy to all living forms.

The world of ours is a world woven by the threads of light and darkness, good and evil, truth and falsehood; therefore, we find in the body of the social life of humanity several evils recurrently manifesting themselves, and into the body of the Sadhu community, too, there have entered at all times several unwholesome and harmful elements, and thus there have always

been the need of having a correct assessment of the worthy as well as the undesirable elements in the Sadhu community and their reorganization in the best interest of themselves as well as the country, so that those that are unworthy of the order may be separated and the services of the worthy made use of for the cultural development of the nation.

All over India we find strenuous efforts being made for economic, educational and social reconstruction, and, where the moral, mental and spiritual culture of the people is concerned, a great responsibility and privileged role rest upon the educated, enlightened, spiritually refined Sadhus. It is only when the basis of all cultures, the foundation of all movements, the Divinity within man, is inspired to make itself manifest in the form of high aspiration and moral culture among the people, fostered by the impact of the efforts and labours of the Sadhus, can we be assured of peace, happiness, genuine progress, real prosperity and the delights of a purposive, meaningful, and fulfilled existence.

It is a happy fact that the Bharat Sadhu Samaj has come into being and has been engaging itself in rendering useful services to the growing, developing and progressing India of today. May their efforts assume many a concrete form. May all Sadhus bestir themselves with high enthusiasm for playing their destined part of dedicated moral and spiritual service in the life of the nation. May there be peace and happiness in India and the world at large.

To speak ill of others is a dishonest way of praising ourselves.

—Wm Durant

Ashram News and Notes

ANNIVERSARIES

The 35th anniversary of Sri Swami Sivanandaji Maharaj's entering into the order of Sannyasa was observed at Sivanandanagar on 1st June, when Sri Swami Chidanandaji, speaking at the night Satsanga, stressed on the significance and the purpose of renunciation as exemplified in the life of the Master. (The text of his discourse appears on pages 166-68.)

The Ashram celebrated the 14th foundation anniversary of the Sivananda Ayurvedic Pharmaceutical Works on 6th June. At a meeting held to commemorate the occasion, different speakers reviewed its useful activities and commendable role in popularizing the ancient system of Ayurveda, thereby bringing relief and health to the afflicted. Sri Sacchidananda Maithani, who has been the manager of the Pharmaceutical Works since its inception, was congratulated for his devotion to duty and efficient management of this important department of the Divine Life Society.

FAREWELL FUNCTION

Speaking at a farewell function arranged in the honour of Mr Joseph and Mrs Victoria Coanda, of Milwaukee, Wisconsin, U.S.A., on 24th June, Sri Swami Sivanandaji Maharaj extolled their sincerity and devotion to the spiritual path. He said: "They come from a country which, though misconstrued to be materialistic, is actually a nation where deep and abiding spiritual values of life are cherished."

About the Americans: Sri Swamiji praised their characteristics of practical, pragmatic outlook, vigour and freshness, fellowship and humanity. About the Coandas: he said that they deserved his admiration for their adaptability, spirit of accommodation, social disposition, regularity in attending the routine programme of the Ashram as well as ability to refrain from any complaint.

Regarding Mrs Coanda, Sri Swamiji remar-

ked, "She must have been a Hindu in her previous birth." He wished them *bon voyage* on the eve of their departure for home after having stayed at the Ashram for about two and a half months.

Replying suitably, Mrs Coanda said that her husband and she had spent a very happy period at the Ashram. "I find in Swami Sivananda an ideal saint. I am happy that I have met him. I have been immensely benefited by my stay here, and feel that I am on the right path. I hope to visit this place once again," she concluded.

'UPANAYANA' CEREMONY, ETC.

The Upanayana ceremony of Sri Omkarnath and Sri Vijay Krishna, sons of Sri G.N. Bhan, of Jodhpur, was performed at the Ashram in the last week of June.

Sri Ponniah, who is one of the main workers of the Divine Life Society at Kuala Lumpur, Malaya, gave a discourse at the night Satsanga, on 7th June, about the Divine Life Movement in the Federation, while detailing the activities of the Society's Branch in the Malayan capital.

On 17th June, the famous *Rasa Lila* (about the life of Sri Krishna in the Vraja) was enacted during the night Satsanga by a professional troupe from Vrindaban.

Sri Kishorilal Sharma, a ventriloquist, gave an interesting performance, imitating the voices of a number of persons through satirical dialogues, on 18th June.

The activities of the Ashram, including prayer and study classes in progress, were recorded and filmed by *Radio-Television Francaise*, Paris, for the purpose of televising them in France.

Sardar K. M. Panikar, Ambassador of the Union of India in France, was received at the Ashram by Sri Swami Sivanandaji Maharaj, on 21st June.

PUBLICATIONS OF THE MONTH —SIVANANDANAGAR—

SIVANANDA'S VISION OF PERFECTION, by Sri K.S. Ramaswami Sastri, is the most outstanding work so far published on the teachings of Sri Swami Sivananda, as viewed by a great scholar and prolific writer, dealing on: the saint's life and work; his vision of health, holiness and happiness as physical perfection; his vision of culture as mental perfection; of Dharma as ethical perfection; of the ideal society and state as national perfection; of universal peace as international perfection; of the Hindu gospel as spiritual perfection; of Yoga-Vedanta as philosophical and psychological perfection; of Purna Advaita as religious perfection; of religious harmony as inter-religious perfection, and of universal ethics, philosophy and religion as integral perfection. (Rs. 5, pp. 415 plus xix, cr.-8vo)

FIRST AID TO THE INJURED, by Sri Swami Sivananda, is a long-awaited publication providing one of the forms of essential knowledge which everybody should have. Divided into

nine chapters, the book deals on: anatomy and physiology, bandages, foreign bodies, shock or collapse, burns and scalds, wounds and bleeding, dislocation and fractures, poisoning, and conveyance of the injured. (Rs. 5, pp. 312)

MAHARSHI SIVANANDA, by Sri Shiva-prem, gives seven sketches on the life and personality of the Master; his philosophy and teachings viewed from a new angle of approach; and a collection of 46 letters written by him to his disciples.

PAMPHLETS: (1) *Practice of Bhakti Yoga*, and (2) *Sivananda, the Darling of Children*, both being compilations from the writings of Sri Swami Sivananda and presented in dialogue-form by Swami Sivananda-Hridayananda, MBBS, DO. (Both of these have been recorded on the tape.) The third pamphlet gives Prof. R.R. Rieker's impressions on the *Miracles and Mysteries in Sivanandashram*. (Re. 1, Re. 1, and 25 nP., respectively.)

DIVINE LIFE YOGA TRAINING SCHOOL IN AUSTRALIA

The Sydney Branch of the Divine Life Society has established a Divine Life Yoga training School at 140 Bestic Street, Brighton-Le-Sands, N.S.W. Sri Sivananda-Rita Wailes, an ideal disciple of the Master and a dedicated worker of the Society, deserves commendation for her initiative for starting the School, which has currently 21 students on its roll. Eight or nine classes are held per week, each of one hour's duration for Hatha Yoga, followed by Japa, Kirtan, meditation and discussion on holy scriptures. The School has already started a correspondence course, which is expected to have good response from the interested public.

EYE-RELIEF CAMPS IN SAURASHTRA

The seventh and eighth Sivananda Drishtidana Yajnas of the current year were conducted by Dr. B.G. Adhwaryoo, MBBS, DO, President of the Brihat Gujarat Divya Jivan Sangh, at Derdi Kumbhaji and Dhandhuka, in Saurashtra, from 17th to 24th May, and 31st May to 6th June, respectively. (The reports of the previous eye-relief camps have been published in the previous issues of *The Divine Life*.)

The eye-relief camps at Derdi Kumbhaji and Dhandhuka were organized by the Gondal Vibhagiya Motor Vahan Vyavahar Sahakari Mandali Ltd., and Dhandhuka Branch of the Indian Red Cross Society, respectively.

At Derdi Kumbhaji, 1,859 patients were examined, out of which 139 cases were admitted for operation, the total number of eye-operations being 202.

At Dhandhuka, 225 patients were examined, and 72 of them admitted for operation, the number of operations being 105.

SIVANANDA'S SAYINGS IN DANISH

(Issued by the Sivananda School of Yoga, Copenhagen)

138. Denne Verden er en stor Skole.
139. Denne Verden er din tavse Lærer.
140. Taal ingen lemfaeldighed i dit Sind.
141. Usandhed er en mindre Sandhed, Ondskab er en mindre Grad af Godhed.
142. BHAKTI aabendarer sig, naar der er Selvudsleppelse.
143. Du kan ikke kende GUDS Kaerlighed, for du fjerner Sansen for "Jeghed".
144. Den, som søger Visdommens Sti maa først desidde Skelneevne.
145. BHAKTI er sin egen Frugt. BHAKTI er sit egvt Resultat.
146. Fol, at du tjener HERREN og HERREN alene i dine Familiemedlemmer.
147. Utallige er de Vege, der fører til GUD.
148. Hvis du er hengiven, vil du visselig naa til GUD.
149. Naar du elsker GUD, visker du alping.
150. Alting er GUDs Aabenbarelse.
151. Naar du elsker GUD, vliver hele denne Verden dig kaer.
152. Den højeste Udnyttelse af Livet er at leve det i Tjeneste til alle Skadninjer.
153. Kaerlighed kunder ingen Belønning. Kaerlighed kender ingen Frygt.
154. Liv og Kaerlighed er uforgaengelige.
155. Hvor hult er verdsligt Liv. Naer ikke Tilid til Sanserne.
156. Maet dit Sind med guddommelige Tan-ker.
157. Rens dit Sind ved Disciplin.
158. GUD er immanent i Universet.
159. GUD bor i enhver som Liv og Devidsthed.
160. Der kan ingen Religion vaere uden VAI-RAGYA.
161. Guddommelig Naade er Frugten af Sel-vovergivelse.
162. Der er ingen Glaede ved endelige Ting.
163. SAMADHI er direkte Viden om det hø-jeste SELV.
164. Vaer beredt. Lev, sym om du lige nu er ved at skulle do.
165. Elsk kun HERREN.
166. Længes kun efter HERREN.
167. ATMA er naermere end det naermeste.
168. GUD aabenbarer sig i den Form, i hvil-ken Tildederen elsker han mest.
169. Denkeneste Ting der er vaerd at søge efter, er GUD.
170. Kun GUD eksisterer. Alt andet er For-faengelighed.
171. Virkelige Lærere og virkelige Aspiran-ter er sjældne.
172. Uvidenhed er Aarsagen til Traeldom.
173. Hold Retfaerdighedens Banner højt.
174. Vaer frisindet og liberal i dine Anskuel-ser.
175. Frihed og Fred er vore to Ben.
176. Kaerlighed og Lykke er vore to Ojne.
177. Selb-Kundskab er vor Mund.
178. Fuldendthud er vort Hjerpe og vor Sjael.
179. Hele Skabelsen er GUDs Familie.
180. Denne Verden opretholdes ved Guds Kraft.
181. Sandhed er evigt Liv og eksispens.
182. Usandhed er Foraldring, Forfald og Dod.
183. Det, som aldrig foralders og ikke er begratnset af noget, er Sandhed.
184. Hav Visdommens Rigdom. Dette er den rigeste Skat.
185. Filosofi er Kunsten ved fuldendt Liv.
186. Mennesket er en Treenighed af Legeme, Sind og Sjael.
187. Det menneskelige Legeme er en Verden i miniature.
188. Den, som ingen Skelneevne har, er vir-kelig blind.
189. Onsker er Hovedaarsagen til Fodsel og Dod.

SIVANANDA LITERATURE FESTIVAL DAY

—HOW TO CELEBRATE—

As already announced, on the 20th of this month (Guru Purnima), the Sivananda Literature Festival Day will be celebrated at Sivanandanagar, in commemoration of Sri Gurudev's contribution to the spiritual literature of the world and enrichment of the cultural ideals of mankind, for the promotion of individual and common welfare and spiritual evolution, mutual understanding and amity, and world peace. (The Literature Festival Day can also be celebrated by the Branches of the Divine Life Society on the same or any other suitable day.)

Devotees of Sri Swami Sivananda and branches of the Divine Life Society may celebrate the Literature Festival Day in the same manner as Saraswati Puja is done. The programme might include: early-morning prayers, Guru Puja and study of any of the works of Sri Gurudev; holding of public meetings, when discourses on the teachings of the Master and the different aspects of his writings could be given; printing of leaflets and pamphlets containing his instructions, and their free distribution; publication of any of the old or new works by him in commemoration of the Literature Festival Day and its presentation to him as Guru-dakshina (which might be done subsequently); as well as any other appropriate means of celebrating the occasion.

A report of the celebration may be sent to the Secretary, Divine Life Society, P.O. Sivanandanagar, Rishikesh, U.P.

SIVANANDA LITERATURE INSTITUTE PROPOSES

To have a collection of photographs of the readers of Sivananda literature, for display in the office of the Institute as well as for publication, if appropriate, in a commemoration volume. Those who have one or more of the works of Sri Swami Sivananda are welcome, therefore, to send their photographs which would show them, either holding a favourite book of the Master, or by the side of a shelf containing his books, or in a group studying the books as members of a Sivananda Study Circle, or in the act of distribution of the books to others. The photographs should be clear, and, preferably, the titles of the books should be visible.

—Secretary, Divine Life Society.

JNANA YAJNA AS GURU PUJA

It is well-known that the offering most appreciated and valued by Sri Gurudev is that which promotes mass dissemination of spiritual knowledge. It is, therefore, a customary practice among many of his disciples to present him with a thousand or more copies of one or more of his works, especially on the occasion of the Guru Purnima and his birthday. Some of the close disciples of Sri Gurudev now propose that, on the occasion of his 73rd birthday (on 8th September), and in the course of the same year, he should be presented with 73,000 copies of one of his best-known works. For this purpose, a pocket-book of sayings, *Light-Power-Wisdom*, has been chosen. The re-printing of its first two thousand copies has already been donated for by Mrs. Victoria Coanda, of Milwaukee, Wis., U.S.A., and others; the composing work has already started.

Disciples of Sri Swami Sivananda and others are welcome to print in their names one thousand or more copies of this book at their earliest opportunity. The publication cost of per thousand copies is Rs. 300. Devotees could offer, on the occasion of Sri Gurudev's birthday, any number of copies that they are able to pay for, e.g., 100 copies (Rs. 40) or 200 (Rs. 75), or 500 (Rs. 150), or 1000, or more. The list of the donors will be printed at the end of the book. The line-composed matter will be kept standing, and as soon as donations are received, fresh impressions will be taken. Our idea is to print the maximum number of copies within the shortest possible time.

—Secretary, Divine Life Society.

SRI KRISHNA JANMASHTAMI

Sri Krishna Janmashtami will be celebrated at Sivanandanagar on 26th August, with special worship at Sri Viswanath Mandir (wherein also is installed the Vighraha of Sri Krishna), lasting till midnight. Earlier during the day, a Havan will be conducted for peace and welfare in the world. There will also be a special Satsanga, study of the *Bhagavata*, and Akhanda Kirtan of *Om Namo Bhagavate Vasudevaya* Mantra. All devotees of the Lord are welcome to participate in the worship (with prior information). Puja will also be offered on behalf of individual devotees, on request.

—Secretary, Divine Life Society

IMPORTANT ANNOUNCEMENT

—SWAMI CHIDANANDA INVITED TO VISIT CANADA—

We are glad to announce that Sri Swami Sivanandaji Maharaj has given his permission and blessings to Sri Swami Chidanandaji, General Secretary of the Divine Life Society, to visit the Sivanandashram at Vancouver, B.C., Canada, on the personal invitation of the Swami-in-charge, Sri Sivananda Radhananda (Swami Radha).

Swami Radha, who has organized the Sivanandashram at Vancouver under the guidance of the Master and with his blessings, expressed her wish to Sri Gurudev during her visit to Sivanandanagar early this year to ask one of his senior Sannyasin-disciples from the Headquarters to visit and stay at the Vancouver Ashram for a period of three to four months, so as to give the seekers over there the benefit of his advice, guidance, personal instructions and training in matters of spiritual life and practical Sadhana, and to forge a closer link with the parent institution.

Sri Gurudev has been pleased to ask Sri Swami Chidanandaji, whom he considers to be a most worthy and competent disciple and personal representative, and an ideal and gifted messenger of his Gospel and Institution, to accept this invitation and proceed to Canada. If necessary arrangements are completed, Sri Swami Chidanandaji proposes to leave for Canada sometime during the current year. Such of those in the West, especially in the United States and Canada, who might be interested in the Swami's visit and would wish to invite him to other places on completion of his stay at Vancouver, are advised to contact Swami Radha, at Sivanandashram, 6591 Marlborough Avenue, South Burnaby, B.C., Canada.

—The Divine Life Society, Sivanandanagar, Rishikesh

SELECT WORKS OF SWAMI SIVANANDA

Autobiography of Swami Sivananda	Rs. 4.00	Revelations	.. 4.00
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FOR A FULL CATALOGUE OF BOOK AND GRAMOPHONE RECORDS OF SRI SWAMI SIVANANDA, PLEASE APPLY TO:
Sivananda Publication League, P.O. Sivanandanagar, Rishikesh, U.P. Himalayas.

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